

The Classical Weekly

VOL. IX

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No. 16

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ATLANTA

THE CLASSICAL WEEKLY

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VOL. IX

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A FORGOTTEN CHAMPION OF THE CLASSICS

The tides of learning ebb and flow. The scholarship of the first thirty years of the nineteenth century produced critical editions of the Classics which still, nearly a hundred years later, are a delight to possess and a joy to study. In 1835 there were more people in England and in this country who were on good terms with Horace and Vergil than there ever had been before. The more you study the evidence of libraries and old book stores, the more surely is this demonstrated.

Yet as early as 1840 a movement had begun to abolish the teaching of the Classics. It was claimed "that the study of the Greek and Latin languages was becoming daily less necessary, and, in a short period, would fall into universal desuetude". The reasons advanced for this were

that all the best compositions in those languages had been translated; that in consequence of the improvements in scientific knowledge, the student would be obliged to devote the time, hitherto applied to the study of the dead languages, to the theory and practice of Natural Philosophy; that classical tuition was a mental treadmill, the grave of genius, and the classical tutor a squirrel in a rolling cage, or a mill-horse in a pound.

To these counts in the indictment reply is made in *The Utility of the Greek and Latin Classics*, anonymously printed in London in 1841, a copy of which is to be found in The Library of Congress. The Catalogue experts of that great library have never found out the author's name, but he well could have said *Exegi monumentum aere perennius*. To-day, when seventy-four years have passed, the good old pedagogue's logic is as fresh as when he wrote his argument. Says he

If the arts and sciences are daily expanding, and their nomenclatures in the same ratio, the languages to which the latter belong must become proportionally more necessary. Unquestionably such nomenclature may be learned in a technological dictionary; but such a compilation, growing ever more bulky, can never be so portable a *vade mecum* in the pocket as the quantum of Latin and Greek in the head. . . . The medical student finds that the two words by which his very profession is denoted, together with all the terms, major and minor, in anatomy, surgery, pharmacy, *materia medica*, physiology, botany, chemistry, electricity and galvanism, are either downright Greek or Latin, or immediate derivatives.

He goes on to apply the same reasoning to the other professions and sciences.

A portion of the tyro's time cannot be better employed than in gaining a knowledge of these universal dialects, which will, almost instantly, enable him, in adult age, to master the vocabulary and peculiar literature of the profession that he may embrace.

Then, discussing the similarity of Latin, French, Spanish and Italian, he arranges, one above the other, long quotations from these languages, first the French of Gil Blas with the corresponding Latin words, then a page of Spanish and another of Italian with the Latin superposed.

He continues:

A fair inspection of similar parallels will convince any unprejudiced mind that the Latin is the master-key to the garden of European learning; the key, not the garden itself; the scaffold, not the building; for we must ever remember that mere knowledge of sounds is not the knowledge of things.

He then goes into great detail to show the interweaving of Latin into English, through the centuries, from the time of the Roman occupation, and the influx via the Normans. He says:

The French themselves, on recovering from the vandal enthusiasm which proscribed all antiquity as a dead letter, have partially returned to the ancient system of education, and now require their naval and military cadets to be able to construe and explain Caesar's Commentaries when examined for a certificate.

Again he says:

In pleading for the daily utility of the dead languages no one would recommend so preposterous a measure as that every student should endeavor to become a first-rate Latin and Greek scholar. There are, perhaps, not more than three or four such prodigies in the world to-day—who have a critical knowledge of the languages; who can correctly and elegantly compose in them, in prose or verse, on any moral subject, without note or book of reference. . . .

The unnamed champion of Latin and Greek then fairly outdoes himself in his description of the value of the mythological and classical allusions in modern literature as furnishing a world of mental pictures and visualized comparisons, impossible without this means of "awakening reminiscences which like old friends are always welcome".

We continually meet with cornucopia, *caduceus*, Pandora's box, the aegis of the constitution, the galaxy of beauty, the palladium of freedom, the apple of discord, the cup and the lip, the arrow of Cupid, the thread of life, the fiat of fate, the cap of liberty, the Gordian knot, the arena of disputation, the scales of justice, the

focus of corruption, the clue of the labyrinth, and an infinity of other figurative phrases. Without multiplying further verbal examples, I would observe that *it is not sufficient to know the bare meaning of the preceding expressions*. The well-regulated mind is not satisfied with learning what particular shape or quantum of brick or mortar may compose a metope or a Caryatid figure; it must have some acquaintance with the etymology and history of such words as well. On our very mantel-pieces, cornices, architraves, pediments and capitals; nay, on our fenders and grates, we see some Hellenic border, honeysuckle, lotus, or acanthus, to remind us of our debt of taste to polished Greece. . . . The obligation, which the moderns are under to the Greeks, for enabling them to form a correct taste in heroic and lyric poetry, painting, sculpture, and architecture; in geometry, grammar, logic and history; in tragedy and comedy, may be appreciated but cannot be repaid. . . . Let us then requite the debt we owe our tutors at least with gratitude. . . . Where would have been the glories of the Vatican and the Louvre; where the sculpture of Michel Angelo and Canova, had not Phidias and Praxiteles hewed the breathing statue from the Parian block? Where the sublimity of Milton, the verve of Dryden, the harmony of Pope, the dithyrambic grandeur of Gray, the sweet dignity of Thomson, had not Homer, Pindar, Theocritus, and Anacreon, with a host of Latin imitators, taught them how to string and tune their harps? . . . Surely it is better that the student should acquire in early life, in the usual and regular course of classical instruction, knowledge thus indispensable to a liberal education: Qui apprend jeune, apprend quinze fois. Let him, then, in the morning outset take such a lasting draught at the fountain-head, as will spare him the trouble of recurring to the stream in the noon and eve of his career.

And so, page after page, this good old preceptor goes on, and pictures the strength of memory, the expansion of reason, the broadening of expression that come from the study of that bright past which, to eyes that can see, ever illuminates the modern sky. He calls to mind that

phalanx of luminaries in the church, on the bench, in the senate, and at the bar—divines, legislators, statesmen, poets, philosophers, and heroes—educated under the old system, to whose worth England owes much of her proud pre-eminence. Let the contemplation of them render us careful how we support those scholastic agitators, who, in sweeping away the cob-webs from our academic institutions, may turn the broom of reform into the besom of destruction.

And he concludes that the study of the classics is of daily utility as the best exercise of the faculties, as a verbal help, as a means of improving the taste; and also that without a certain acquaintance with them we cannot perfectly understand our own language.

I have selected these few extracts to show how completely, more than seventy years ago, this now forgotten English school-teacher answered, for all time, every objection that can be raised against the Classics, and stated the reasons which must urge the teaching of the Classics to boys and girls so long as there is any nobility of the mind and any inspiration of the imagination.

HOUSE OF REPRESENTATIVES.
Washington, D. C.

FRED IRLAND.

LATIN AND FOOTBALL¹

Possibly what we have to say might, with equal propriety, be called The Classics and Athletics, but, since we have preferred to speak chiefly of Latin and football, and only incidentally of Greek and the other athletic exercises, we have adopted this caption, which may seem somewhat humorous and yet may, after all, possess a vein of seriousness productive of profit to teachers and exponents of classical education.

In these days every possible method should be utilized for interesting our students in School and College work in the Classics. With a view to making a suggestion along this line, I ask, Have you, as Latin instructors, ever considered how you can catch and hold the interest of practically all schoolboys by comparing Latin with football, especially in the fall of the year?

Three or four years ago, on the morning I intended to conduct an examination on the Oration for Archias, I was greatly surprised when one of the boys brought me a lineup consisting of players from the class versus the Latin authors and statesmen. Altogether it was a most ingenious affair, and likewise suggestive, and ever since that time, especially with the recurrence of the football season, the possibility of using this suggestion has taken more definite shape in my mind, until this past season I employed some of the terms in my teaching, and the suggestion was immediately appropriated by nearly all the members of the class.

Some years ago we used to hear, in our study of psychology, a great deal about apperception, especially as applied to pedagogical principles. This principle taught us to associate the thing to be learned with something already mastered and thus to build up the new on the old, and, to some extent, out of the old. This principle, coupled with the law of association, is the basis of all the numerous devices for improving our memories.

Do you think, then, that it has generally occurred to the schoolboy that reading Latin and playing football are very similar occupations? Both cost him the sweat of his brow, the ingenuity of his mind and the anguish of his soul, and well they do, for they develop within him the qualities necessary for a strong mind and a stalwart character. As Euclid, the geometrician, told King Ptolemy, 'There is no royal road to geometry', so there is no royal road to football or Latin or any other real achievement, whether it be great or small. The boy takes great pleasure in his football, though he scarcely realizes that it is all work and no play. But since, *mirabile dictu*, the schoolboy does not always receive as great delight from his Latin as from his football, may we not point out to him how much the one resembles the other?

Sitting down to get his lesson is like the kick-off of the game, since he must focus all his thought upon the

¹This paper was read at the Ninth Annual Meeting of The Classical Association of the Atlantic States at Swarthmore College, May 7, 1915.

lesson as he strains every muscle and nerve for the solution of the play about to be made. Then the scrimmage comes and we can hardly see him, perhaps cannot see him at all; and so in Latin he gets down to his lesson, as he puts it, and is nearly if not quite completely submerged in the Latin scrimmage. Surely no Latin sentence could be looser or more complicated than a heap of legs and arms stretching out toward every point of the compass. Tell the student so; he will see your point, laugh, and do his Latin more cheerfully. Before he plays either game, he must be thoroughly equipped by his teacher or coach or he will make a miserable failure. He must begin at the very beginning, heeding Aristotle's wise dictum, 'Everything has a beginning, a middle and an end'. So often, however, in both he does not actually begin until the allotted time is half over, when the game is lost and the lesson unlearned. Often, again, before he reaches the middle of the game he must withdraw, through inability to play farther, just as frequently through some defect or oversight in his training or preparation, he cannot complete his Latin exercise.

Now, when the ball is once in play, there are various methods of attack, of carrying the ball against the opponent. It may be taken around the left end or around the right end or through the center. Exactly so in Latin. The most common play should be to attack the sentence at the beginning, to appreciate it precisely as it stands in the Latin without changing in the least the word-order. I believe that is the only way to learn to read any foreign language—to read and understand it in the order in which it is written. I have no sympathy with that method of Latin teaching which directs us to find first the subject and then the verb. If you have never done so, try this other method and you will be surprised by your success. After having come to an intelligent appreciation of the sentence in the original order, we may then arrange it to fit the English order. The pupil will be surprised to see how many sentences in Caesar, Cicero and Vergil may be read with very little change in the word-order. Especially in Vergil he will find that often the Latin order, if retained in the English rendering, makes a far better translation, preserving the emphasis of the original. The center rush or the right end run in Latin reading should be employed only when an appreciation of the sentence has been fully gained. In football there are proper times for putting certain tactics into play and there are other times when the same tactics would be foolhardy and disastrous in consequence.

In reading a sentence beginning with a relative pronoun the method is what they call in football a double shift, that is, you must shift over to the antecedent, which, in this instance, is a 'postcedent', and then shift back to attach it to the relative.

Then, as in football, we make one play at a time, since we read up to a comma, then to another comma, then possibly to a semicolon, and so on to the end of the sentence. The reading of the first sentence we will call

the first down, that of the second sentence the second down, and so on to the end of the lesson, where the desired result is attained, as in making a goal. If the player fails to advance the ball the required number of yards, he must hand it over to the other side, and, if the Latin student fails to learn his lesson sufficiently well, he must give his classmate the chance which he has forfeited. Furthermore, he must use no illegitimate ways for advancing the ball or reciting his lesson. Otherwise he will be accused of dishonesty and probably debarred from the game or the lesson. No Hamilton-Ollendorffian text-books, including handy literals and interlinears, are to be allowed. No cribbings of any sort whatever will be tolerated but only clean, straightforward reading, just as in the game no slugging, offside plays, improper language or other abuse will be permitted.

The coach should use words of sound advice as he instructs his team, and the Latin teacher will do well to heed those wise words of Rabanus Maurus: *Qui docet vitabit omnia verba quae non docent*—an excellent motto for every Latin teacher, or for any other teacher. We should conserve our teaching ability if we held this advice constantly before us.

Now let us consider the rule-books of Latin and football. The football rule-book has undergone many modifications in recent years, since football is practically a new game, but now undoubtedly the rules will vary very little in the future, except where some slight improvement may be suggested from time to time. Likewise grammarians from Quintilian to our present day scholars have ransacked Latin literature for every usable construction and have formulated them all in comprehensive rules, mentioning, however, the possible exceptions which may arise. The two rule-books have both reached about the same stage in their evolution. As in football, the field of operation is the battle ground of opposing elements, signifying the struggle of material, physical, or commercial forces in the world of affairs, so the field of Latin study is that great body of literature from Ennius to Juvenal, affording, together with the Greek, the inspiration for all future effort in the literary realm and models which have never been superseded as correct standards of literary taste throughout the centuries.

In both Latin and football we are striving for a goal, a terminus ad quem, toward which, for the time being at least, we bend all our energies. It is quite easy to state this in the sport; the goal is the victory, the applause, the gratification of our sportive spirit and conquest of our adversaries, and, for the individual, a stronger physique, a greater endurance, and the capacity to overcome every obstacle and break down every barrier. But what shall we say is the goal of our Latin study? Is it only to win a sheepskin as the player earns his pigskin? Is it merely to learn grammar for grammar's sake, to master a list of rules and words, to become familiar with the mechanics of language, or is it rather the cultivation of that finer literary sense

which will enable us to read literature as a living organism pulsating with life and activity at every point? Surely football must be so adjusted to our School curriculum that it will be helpful to our intellectual endeavor and spiritual attainment, by preserving a balance, symmetry, and equilibrium in all our sport, as Ferrero has said in his psychological essay on the Limit of Sport; and, similarly, Latin must restrain us from growing sordidly and grossly materialistic or ethereally fantastic and sentimental in our educational work. And, after all, both Latin and football, when rationally considered, prepare us for a realization of the summum bonum, the largest possible unfolding of the inner life through the ideal of the full-orbed life, not the Epicurean pursuit of physical pleasure nor the Stoic quest of intellectual achievement, but the fullest realization of life in all its infinite phases.

But I hear some say, Why do you compare Latin and football? Is not the abyss separating them too wide to be spanned? A review of the history of athletics will conclusively prove how difficult it is to determine which antedates the other—Latin or football. We read of ball games almost as old as the race itself, since sport was the expression of the physical man, as language was the expression of the intellectual man, and both grew up simultaneously, and so we are not guilty of an anachronism when we speak of Latin and football, polo, croquet, tennis, lacrosse, and golf, all of them ball games which may fitly be compared in the life history of literature to the Romance Languages, French, Spanish, Portuguese, Italian. And may I be permitted to make a paraphrase of a sentence from the Oration for Archias? 'Who pray will blame me, or justly be angry with me, if I devote as much time to the study of the Classics as others devote to football and other athletic exercises?'

Furthermore, as the Greeks and the Romans lived much in the open, the Classics breathe the spirit of the out-of-doors. Whether war is or is not what Sherman said it was, it is certainly the most strenuous of outdoor exercises and much of Latin Literature, including Caesar, Livy, Sallust and Tacitus, deals with this theme. Cicero is full of legal and political contests which remind us of sportive rivalry. How appropriate that the Latin class should read the fifth book of Vergil in the spring when the track sports are under way, since here we read of a boat race, boxing, archery, and an equestrian game. Through every line of Pindar's Odes runs the athletic spirit of the Greek games, and, as we read his magnificent passages, we are brought face to face with "bold electric Pindar", as Mrs. Browning describes him, "with race dust on his cheeks and eyes that seem to see the chariot rounding its last goal".

Perhaps you know little or nothing about football and are asking yourself this question, Why should I concern myself about this sport? Because it is a part of the scholastic life about you and it is your bounden duty to become familiar with the game, that you may be able to adjust yourself and your teaching to the life

about you. If you isolate yourself from this life, you will unduly magnify the chasm between the Classics and modern life. If you do your duty as a Latin teacher, you will relate, in a vital manner, your instruction to the life and thought of those whom you are privileged to teach, as 'all the arts, which pertain to refinement, have a certain common link and are bound together, as it were, by a certain relationship among themselves'.

What profit you derive from our suggestion will depend entirely upon your individuality. Yet I trust that, as you think it over, you may be able to appropriate it in your own way, especially in the teaching of preparatory Latin, where we need all the scaffolding possible to support and sustain us. When once the vital interest and enthusiasm have been kindled, we may pull down our scaffolding and appreciate our Latin and all our culture and sport not for themselves alone but for a proper adjustment of all values in the sum total of education and of life.

WESTERN MARYLAND COLLEGE,
Westminster, Maryland.

H. OSBORNE RYDER.

REVIEW

The Metropolitan Museum of Art¹: Greek, Roman and Etruscan Bronzes. By Gisela M. A. Richter. New York: Published by the Museum (1915). Pp. xli + 491. \$5.00.

The public in New York has long since recognized the steady progress at the Metropolitan Museum during recent years in making its rich collections attractive and available to the general visitor. It would indeed be a careless observer who did not note the effective arrangement, to cite but a few examples, of the Egyptian rooms and the splendid collection of armor, the immense improvement in the display of paintings, or who could forget the extraordinary series of special exhibitions of rich collections, partly lent, which have given evidence of eager desire on the part of the authorities of the Museum to spare no pains in their efforts to make the institution a powerful and cultivating influence in the life of the city.

There is, however, another side to the functions of a great museum less obvious, no doubt, to the general public, but nevertheless vastly important, since it concerns the position in scientific achievement the institution shall take, and hence the reputation it shall have in the world of scholarship and learning. No hard and fast line between the popular and scientific sides of museum activities can of course be drawn, but it may safely be maintained that the standards of the former line of work will deteriorate, if the latter is forgotten. And this latter class of work sometimes means expenditure of money where the return is not immediate and often not obvious, so that foresight and good judgment, and perhaps faith and imagination as well, are needed

¹This review, which appeared in *Bulletin of the Metropolitan Museum of Art*, for September, 1915 (10, 201-202), is reprinted here by permission, both of the Bulletin and of Professor Wheeler. C. K.

on the part of the responsible authorities, if this vital element in the situation is not to be forgotten.

The Trustees of the Museum are surely to be congratulated on the wisdom they are showing in publishing catalogues of high scientific value, for these are perhaps the most important means by which the treasures of a museum can be made known to workers in other museums and to scholars in foreign lands. Such publications are important links in the chain which binds together the scholarly activity of the world. To be good they must of necessity be rather costly, and the pecuniary return from sale cannot be at all commensurate with the outlay, nor do they preclude the necessity of the publication of cheaper and more popular handbooks for the general public, but it is none the less the mark of a well-managed museum to publish such catalogues. The two specimens of such scientific activity which have recently appeared—Professor Myres's extremely able volume on the Cypriote antiquities² and Miss Richter's fine publication of the collection of Greek, Etruscan, and Roman bronzes afford welcome evidence of the high standards in such matters which it is the purpose of the Museum to maintain. This is hardly the place for a detailed review of the latter volume, but a few comments on the general features of the book and on its great utility will not be amiss.

The author begins her work with a preface on the history of the present collection of bronzes, and an admirable introduction on the technique and archaeology of the subject, including a selected bibliography and most useful bibliographical notes. Much progress has been made in this field in recent years, and this is here summed up with lucidity and brevity. To some persons the generalizations on the qualities of Greek art (page xiv) may seem rather wide, but they are fairly defensible. Of the book proper 174 pages are given to a chronological arrangement of the objects (statues, statuettes, and reliefs, including some vase handles) from the archaic period to the third century A.D., the material in the Roman period, i. e., from the end of the first century B. C., being arranged by subjects. The rest of the volume (290 pages) catalogues implements and utensils arranged in accordance with their purpose. Here the sequence within the groups is so far as possible chronological, and a specific assignment to a given period is commonly made in the case of each object. The whole scheme is sensible and practical, and it is easy to find any object one is seeking.

The large number of illustrations, about 700, is a feature of the book which will markedly enhance its utility to persons who are out of reach of the collection, and many scholars will be grateful to the authorities of the Museum for their generosity in this respect. Altogether admirable is the simplicity of statement and freedom from uncertain theorizing which characterize the discussions of the catalogue, also the reasonable and moderate point of view in distinguishing the some-

times controversial differences between Greek and Etruscan and Greek and Roman bronzes. It is, for example, a very welcome thing to have from the Museum so clear and discriminating a statement in regard to the now famous Etruscan Chariot (No. 40), or the excellent analysis of the reasons for considering the archaic statuette of a girl (No. 56) Etruscan rather than Greek. Greatly to be commended, too, is the admirable tone of restraint in the description of objects of especially fine quality, like the statuette of Herma-chos (No. 120), or the grotesque figure of a *Mimus* (No. 127), that of the Eros (No. 131), the fine portrait head (No. 330), and the superb and beautifully illustrated portrait of a boy (No. 333)—real treasures all of them, which alone would lend distinction to any collection.

The thanks of scholars are certainly due the Museum and the author for so admirable a publication.

COLUMBIA UNIVERSITY

J. R. WHEELER.

The Cambridge Medieval History: Volume 1. New York: The Macmillan Company. Pp. xii + 754. \$5.00.

When complete, the Cambridge Medieval History will be a work of eight volumes, but so far only two have appeared. It is the purpose of the editors to make this the most comprehensive history of the Middle Ages in English, and probably more complete than the great German work of Heeren and Oncken and the French work of Lavissee and Rambaud. It follows the same general plan as the Cambridge Modern History. Professor J. B. Bury, the successor of Lord Acton as Regius Professor of Modern History in Cambridge, is the general director of the work, but the editing of the first volume has been done by Professor H. M. Gwatkin, the Church historian, and Mr. J. P. Whitney, of King's College. The aim is to present a "summary of ascertained facts with indications (not discussions) of disputed points", to make a work valuable both for student and general reader. Instead of chronological narrative special topics are discussed by experts; to the first volume twenty scholars of England, France, and Germany contribute. The work, then, resembles a historical dictionary rather than the usual form of history.

The first volume, whose sub-title is, *The Christian Roman Empire and the Foundation of the Teutonic Kingdoms*, is of especial interest to classical students because it gives a full account of the Roman Empire of the fourth and fifth centuries. The reason for beginning a history of medieval Europe at such an early date is that the forces which determine the life of the Middle Ages arise or develop during this period and so can be traced from their beginning. For this reason the reign of Constantine offers a more logical close for the period of ancient history than any other point before the reign of Charlemagne.

The contents of the first volume may be divided roughly into four parts: the political history of the

²See THE CLASSICAL WEEKLY 9. 62-63.

Empire, the growth of the Church, the origin and expansion of the Teutons, and a summary of the social, economic, and intellectual life of the time. Chapters dealing with the same subject are not always found together, for some attempt has been made to keep chronological order.

Professor Gwatkin begins the story of the political life of the Empire by a discussion of the reign of Constantine. His views of the attitude of Constantine toward the Christian Church differ from the usual account. He thinks that the two motives which influenced Constantine were a desire to promote monotheism (this would explain his adoption of the cross as his standard in battle, for this was the symbol of the *Deus Invictus* of the Gauls, who made up a large share of his army), and the desire to keep peace. His activity in theological discussion later was not due to interest but to the fact that the theologians had practically forced his hand by assuming that he was their champion, and so in the interest of peace he helped decide their questions. This view has not been adopted by many who have written since this article appeared. In 1912-1913 several articles appeared in Italian, French and German, taking up the older view of the personal interest of Constantine in the new faith. Professor Gwatkin's view seems very sane and natural.

Professor J. S. Reid gives a summary of the changes caused by the reorganization of the Empire by Diocletian, and of the great offices and officials that arose from it; he writes a clear and concise statement of the essentials of this process (see *THE CLASSICAL WEEKLY* 9. 8). The Empire from the successors of Constantine to Theodosius the Great is described by Norman Baynes (Chapters 3 and 8); Italy and the West from 410-476 by Ernest Barker (Chapter 14); The Eastern Provinces from Arcadius to Anastasius by E. W. Brooks (Chapter 16); the Roman occupation of Britain by Professor Haverfield (Chapter 13).

Religious questions occupy several chapters. The triumph of Christianity is described by Rev. T. M. Lindsay in a very clear and readable account (Chapter 4); but one wonders whether the triumph over paganism was as complete as the writer states, and whether paganism, unofficial paganism, did not continue to be a powerful influence in the hearts of many for a long time after the failure of Julian. Arianism is defined by Professor Gwatkin in a very clear manner (Chapter 5). One sentence (page 124) suggests ideas that might be developed more fully: "... Our own age is beginning to see better the profound and far-reaching significance of the Nicene decision, not for religion only, but for political, scientific and social thought". The Organization of the Church is traced in Chapter 6 by C. H. Turner, who shows how the bishop gradually forced his way to the top of the Christian clergy, and how the church of Rome gradually gained influence over the other churches. In this chapter the difficulties in the way of the growth of the bishop's power may be minimized, but the account is convincing. The

religious disunion and controversy of the fifth century are described in Chapter 17 by Alice Gardner in as interesting a manner as the material will permit. The chapter is especially valuable for its statement of the various creeds. Monasticism is the subject of a chapter (18) by Dom Butler, who traces its development in Africa and Europe, with the differences which arose in the two systems of St. Antony and St. Benedict. The institution is made very attractive, and some reviewers have seen in this account a tendency to preach; however that may be, the chapter is one of the best in the volume.

The origin and expansion of the Teutons is described by Martin Bang (Chapter 7). His account of the influence of the Celts on Teutonic civilization is particularly good. The migrations up to the reign of Theodosius are described by M. Manitius (Chapter 9); the kingdoms of the Visigoths in Gaul (Chapter 10A), of the Suevi and the Vandals in Spain and Africa (Chapter 11) by Professor Ludwig Schmidt; the rule of Odovacar and Theodoric in Italy (Chapter 15) by Maurice Dumoulin; that of the Franks before Clovis (Chapter 10B) by Dr. Christian Pfister; the Teutonic invasion of Britain (Chapter 13B) by F. G. M. Beck.

It will be seen that these chapters are written by either German or French scholars, with one exception. There are several cases of repetition: the reign of Valentinian with an account of the battle of Hadrianople; the career of Theodosius; the invasion of Africa by the Vandals. In the last Barker and Schmidt disagree over the question whether Boniface asked the Vandals to come into Africa. In some of the chapters the writers have been obliged to work with scanty evidence; this is true particularly of the account of the Teutonic invasion of Britain. This chapter might well be supplemented by an article in *Revue Historique*, for May-June, 1915, by Ferdinand Lot, entitled *Les migrations saxonnes en Gaule et en Grande-Bretagne du III^e au V^e siècle*.

The thoughts and ideas of the period Rev. H. F. Stewart sums up in Chapter 20, showing the influence of rhetoric, the spread of the influence of Christianity and the Church into every field of intellectual life, and its fight with pagan literature. The chapter is well written, but one misses the charm of Glover's *Life and Letters of the Fourth Century*, which covers the same field. Social and economic conditions are outlined (Chapter 19) by Paul Vinogradoff, an authority in this field. But he must be mistaken in saying (page 550) that the agricultural laborer could not receive more than 25 silver denarii per day and that a double *sextarius* of wheat was fixed at 100 silver denarii (in modern terms, 50 cents per day for the laborer, \$4.00 a quart for wheat). Prices in Diocletian's Edict are stated in copper denarii, and wheat is sold not by the quart but by the *castrensis modius* or half-bushel. The chapter on art is written by W. R. Lethaby, who confines his attention to Christian art, and so is forced to omit some of the most important examples of the art of the

period. Such works as the Baths of Diocletian and the Basilica of Constantine should certainly be noticed.

The most interesting chapter in the volume (XII A) is not history but anthropology. It is called The Asiatic Background, and was written by T. Peisker, of Graz. It serves as a splendid introduction to the story of the conquest of Europe by Asiatic tribes. By showing the influences which climate and geography had on the nomads of Asia Professor Peisker is able to explain the peculiarities of the Huns and other Asiatics who continued to show the destroying and enslaving instincts of their nomad life in Asia.

Taking the volume as a whole, we may say that it maintains a high level of excellence. Some chapters stand out, however, as the work of great scholars—those by Reid, Gwatkin, Butler, Haverfield, Vinogradoff, and Peisker especially. There is a good balance in the emphasis placed on the three great topics developed, those of the state, the Church, the Teutons, and there is surprisingly little repetition and overlapping of accounts.

At the back of the book there is a rather full bibliography for each chapter, and a good set of maps. When the other volumes will appear, and how this international cooperation of scholars will be affected by the war, are still matters of conjecture. The first volume is certainly a credit to the undertaking. It does what the editors hope for it; it shows that the Roman Empire served as a "bulwark which for near 600 years kept back the threatening attacks of Teutonic and Altaian barbarism", while it also shows how a new world grew up behind it "to mould the nations of Europe into forms which have issued in richer and fuller developments of life and civilization than imperial Rome had ever known".

BRYN MAWR COLLEGE.

J. F. FERGUSON.

THE ORIENTAL CLUB OF PHILADELPHIA

The Oriental Club of Philadelphia, founded on April 30, 1888, held its 190th meeting on the evening of January 13, 1916, at the Franklin Inn Club, Camac and St. James Streets. A paper was read by Rev. Dr. James Alan Montgomery, President of the Club and Professor of Hebrew at the University of Pennsylvania, on The Archaeology of Jerusalem.

But the meeting had as its special feature the testimonial to the Hon. Mayer Sulzberger, of Philadelphia, a Foundation Member of the Club, who retired from his position as President Judge of the Court of Common Pleas at the end of 1915. This testimonial took the form of a volume of addresses in Oriental and ancient languages, written by members of the Club, and bound in full morocco, with the inscription on the outside, "The Oriental Club of Philadelphia to the Hon. Mayer Sulzberger, LL.D., 1888-1916". The addresses were of congratulatory nature, and in eighteen different languages, as follows: Sumerian, Assyrian, Phoenician, Hebrew, Aramaic, Classical Arabic, Syriac, Ethiopic, Modern Arabic, Egyptian, Old Persian, Avestan, Sanskrit, Pali, Greek, Latin, Chinese, and Turkish. There is only one other similar volume known, a menu for the dinner of the Eighth International Congress of Orientalists, held at Stockholm, Sweden, in 1889, where every one of the twenty items was accompanied by a

text in an Oriental language. But that was an international enterprise, while our Oriental Club is a small local organization with under thirty resident members and under fifteen non-resident members, yet succeeded in getting up a volume of addresses in eighteen languages, only one of which was not written by a member of the Club. All the addresses were written in the original alphabets, with a translation into English, and many of them were accompanied by transliterations as well.

The salutations in Greek and in Latin may interest the readers of THE CLASSICAL WEEKLY. The former was written by Professor William N. Bates, of the University of Pennsylvania, in the form of a decree of the Oriental Club, modeled after an Athenian decree of the time of Demosthenes in phraseology and in inscriptional style.

Put into the normal method of writing Greek, this runs:

Ἀγαθὴ τύχη. Ἐπειδὴ Μ. Σουλζβέργερως ἀνὴρ ἀγαθὸς καὶ εὖρους ἐγένετο καὶ ἐτη πολλὰ δικαστῆς δίκαιος γενόμενος νυνὶ δίκας δικάσας ἐπαύσατο, ἔδοξε τῇ ἐταιρείᾳ τῶν ἀνατολικὰ πρᾶγματα ἀναζητούντων αὐτὸν ἐπαινεῖσαι καὶ αὐτῷ εὐχεσθαι βλῶν μακρὸν τε καὶ εὐδαίμονα.

The English version which accompanied this, was the following:

May good fortune attend this! Since M. Sulzberger has shown himself a good man and well disposed, and after proving himself a just judge for many years has now ceased deciding cases, the Oriental Club has decided to set the mark of its approval upon him and to pray that he may have long life and happiness.

The Latin address consisted of two elegiac distichs, written by Professor John C. Rolfe, of the University of Pennsylvania, and translated by him into English in the same meter:

Iudici Severo atque Iusto.
Iam tibi, iuste senex, iuris legumque perito,
Muneribus vacuo, contigit alma quies.
Nos socii gaudemus et omnia fausta precamur;
Gaudent et fures improbitasque tumet.

To the Severe and Just Judge.

Now to thee, just old man, an expert in law and the statutes,
Free with thy duties well done, comes the sweet gift of repose

We, thy companions, rejoice, and pray that good omens attend thee;

Criminals also rejoice, wickedness swells and exults.

Twenty-two members of the Club and twenty guests were present at the meeting.

ROLAND G. KENT, Secretary.

THE CAPTIVI IN LATIN AT WILSON COLLEGE

On December 6, the class in Roman Comedy at Wilson College, Chambersburg, Pennsylvania, a class of seniors and juniors under Dr. Helen Bowerman, presented the Captivi of Plautus, in the original. During November a small part of each recitation period was given to the recital of parts. Meanwhile, the assignments of class work were somewhat shortened. During the last week before the performance there were three rehearsals of the entire play, one a dress rehearsal.

The production was, in every way, most creditable. The performers, realizing that they must make themselves understood through the medium of a foreign tongue, entered more heartily into the spirit of their parts than college students often do in giving a play in English. By their forceful expressions and gestures,

by the deep interest which they manifested in the play they held the attention of their audience throughout. The rôles of Ergasilus and Tyndarus were especially well taken. The interpretation of the character of Tyndarus brought out very clearly both its humorous and its sympathetic side.

The simple scenery was painted by a member of the class. The costumes were made by the actors themselves. The cost of production was therefore very little. A small admission fee was charged, to raise a fund for the purchase of books for the Latin Department of the College Library.

The interest taken in this Latin play, not only by all Latin students, but by all members of the College, proved to the Latin Department that the time and effort required in preparation for its production were well spent.

WILSON COLLEGE.

NANCY J. CRISWELL.

THE CLASSICAL ASSOCIATION OF PITTSBURGH AND VICINITY

The second meeting of The Classical Association of Pittsburgh and Vicinity for 1915-1916 was held at the University of Pittsburgh, Saturday, January 15. The following papers were presented: Some Recent Latin Composition Books, by Miss Helen MacMillan, of the Allegheny High School, Pittsburgh; The Adaptation of the Latin Course to the Needs of Normal School Students, by Miss A. Berdena McIntosh, of the State Normal School, California, Pa. Both papers elicited considerable discussion. The second showed some very useful and interesting methods for taking care of poorly prepared and incompetent students, who should not be wholly deprived of the opportunity to profit by Latin.

Professor B. L. Ullman, of the University of Pittsburgh, showed two reels of motion pictures used the preceding evening in a lecture entitled *In and Out of Tivoli*, delivered by him before the Pittsburgh Society of the Archaeological Society of America.

EVAN T. SAGE, Secretary.

THE NEW YORK LATIN CLUB, SECOND LUNCHEON, 1915-1916

On Saturday, February 19, the second luncheon of The New York Latin Club for 1915-1916 will be held at Hunter College, Lexington Avenue, between 68th and 69th Streets, New York City.

Miss Virginia C. Gildersleeve, Dean of Barnard College, will speak on *The Purpose of College Greek*.

Detailed information concerning the luncheon may be obtained from Dr. W. F. Tibbetts, Curtis High School, New Brighton, Staten Island, New York. All interested in the Classics are invited to attend.

CORRESPONDENCE

If any person among your clientele read the hasty sketch in *THE CLASSICAL WEEKLY* 9.89-91 on Hexameters, he doubtless smiled as he corrected "Odysseus's footprints, or the track of his heels" to 'keels' (page 98, column 2, line 8). He would hardly believe that a Hellenist had bracketed Homer and Kipling as "equally notable", but would he hit on the proper correction, 'quotable'? Correct also page 91, column 1, near the bottom, to Toher-na-vuolich. These peccadillos, being

duly charged to whoever read the proof, the careless essayist must himself confess a more grievous sin against Canon Kingsley. The beautiful first line of *Andromeda*, murdered from memory, should begin, "Over the sea past Crete"

The present essayist undoubtedly holds the championship in misquotation, having once offered to the Atlantic a paper in which a verse from *Othello* was cited with *every word* wrong! The dusky hero was described as winning his bride with a tale "Of strange adventures happ'd on land or sea". Two editors, and the author, in at least two proofs, let that pass, and it was some unknown lynx-eyed Riverside reader who at the last moment stopped the press and substituted "Of moving accidents by flood and field".

A glance at *Lady of the Lake*, Canto 3, ad initium, will show what a curious case of contamination that was. In fact, the real excuse for this addendum is the perfect illustrations here offered of a certain class of textual problems in old MSS.

HOBART COLLEGE.

W. C. LAWTON.

To Dr. Microw's interesting paper in *THE CLASSICAL WEEKLY* 9. 82-86, on Modern Versions of the Hymnus Hymn, I beg to add a reference to a rendering of the Hymn by the undersigned, which is given in Charles Dudley Warner's *A Library of the World's Best Literature*, page 15, 177, under the article on Tyrtæus, Archilochus, and Their Successors.

LELAND STANFORD JUNIOR
UNIVERSITY.

H. RUSHTON FAIRCLOUGH.

THE WASHINGTON CLASSICAL CLUB

The thirty-first regular meeting of The Washington Classical Club was held Saturday, January 22, at Gunston Hall. Professor Francis P. Donnelly, S. J., President of Gonzaga College, addressed the Club on *The Teaching of English through the Classics*. Very effectively Father Donnelly brought out the value of the study of the Classics in teaching English vocabulary, and, more especially, sentence and paragraph structure. The study of the Classics may be used to develop imagination and logical power. In following the unfolding of the thought of some great literary work, one witnesses the process of creation, and finds behind the work a personality. If the people of the Renaissance, he said, had been obliged to travel to Homer, as many of our pupils do, through barren wastes of grammar and archaeology, there would have been no Renaissance. See also *THE CLASSICAL WEEKLY* 9.3-74¹.

MABEL E. HAWES, Secretary.

In *THE CLASSICAL WEEKLY* 9.106 it was stated that Syracuse University "requires for the A.B. Degree 5 years of Latin plus 4 years of Greek. . .". This was copied from the pamphlet by Professors Bushnell and Place. In a revised edition of the pamphlet this reads, correctly, "5 years of Latin or 4 years of Greek".

By writing to Professor Curtis C. Bushnell, Syracuse University, any one may obtain a copy of the pamphlet without charge.

¹A paper by Father Donnelly, entitled *The Literary Study of the Classics: with Exercises in Cicero's Paragraphs*, will appear presently in *THE CLASSICAL WEEKLY*. C. K.

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